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Dr. *CROWE*'s

SERMON

Preached before the HONOURABLE

Houſe of Commons,

JANUARY 30, 1734-5.

Veneris 31 die Januarii, 1734.

Ordered,

That the Thanks of this Houſe be given to the Reverend Dr. Crowe, *for the Sermon by him preached before this Houſe yeſterday, at St.* Margaret's, Weſtminſter, *and that he be deſired to print the ſame; and that Mr.* Hedges, *and Mr.* Thomas Pitt, *do acquaint him therewith.*

N. Hardinge.
Cl. Dom' Com'.

The Miſchievous Effects and Conſequences of STRIFE *and* CONTENTION.

A

SERMON

Preached before the HONOURABLE

Houſe of Commons,

AT

St. MARGARET'S, *Weſtminſter*,

JANUARY 30, 1734-5.

BEING THE

Anniverſary-FAST for the MARTYRDOM of King *CHARLES* the Firſt.

By W. CROWE, D. D. Chaplain in Ordinary to His Majeſty, and Rector of St. *Botolph's Biſhopſgate.*

LONDON:
Printed for T. WORRALL, at Judge *Coke's* Head, over-againſt St. *Dunſtan's* Church, *Fleet-ſtreet.* 1735.

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PROV. XVII. 14.

The beginning of Strife is as when one letteth out Water; therefore leave off Contention before it be meddled with.

THE Occaſion of this mournful Anniverſary, ſo extraordinary in its nature, and affecting in its conſequences, and wherein Mens Paſſions, as well as Intereſts, have been ſo deeply concern'd, as renders it ſtill grievous to be remember'd, and yet impoſſible to be forgotton; muſt needs afford a very *nice* and *trying* Subject to the Preacher: Such an one indeed, as is now a-days (thro' the prevailing Influence of Prejudice and Partiality) hardly capable of being managed ſo, as to keep clear of all offence.

However, among the ſeveral methods of treating it, there ſeems to be none *leſs* liable to exception, than that which takes occaſion from this Day's unexampled wickedneſs, and the horrid train of Evils previous to, or conſequent upon it, to raiſe ſome good *Moral*, ſome wholeſome Leſſon of *religious* Inſtruction, uſeful either for informing the Judgment, or for regulating the Behaviour. And this is the way wherein I would chooſe

to treat this Subject, eſpecially before this Audience: — For to attempt a diſcourſe merely *political*, (were I capable of ſuch an one) in the ears of thoſe to whom I have now the Honour of ſpeaking, muſt, I imagine, appear no leſs an Abſurdity, than that which the *Græcian* Philoſopher was guilty of, who read a dry Lecture upon the art of *War* to the greateſt *General* of the age, and preſumed to inſtruct him by book and rule, in what he already underſtood much better from his own practice and experience.

Now ſuch an uſeful and inſtructive *Moral* as I before hinted, is this advice of the *Wiſeman*, wherein he cautions us againſt *Strife* and *Contention*, from the miſchievous Effects and Conſequences of them; *The beginning of Strife*, (ſays he) *is, as when one letteth out Water; therefore leave off Contention before it be meddled with.*

The Wiſdom of *Solomon*'s Proverbs appears in this among other reſpects, that they are, many of them, ſuited to *public*, no leſs private Life, and of admirable uſe to direct Mens conduct, not only in their general dealings and intercourſe with each other, as members of Society at large, but alſo in their regards to *Government*, and obligations toward that particular Community to which they belong. And ſuch is the Sentence now before us; it carries Inſtruction of a *public*, as well as private nature along with it. *The beginning of Strife is, as when one letteth out Water; therefore leave off Contention before it be*

But

But how can *Contention be left off before it be meddled with?* This looks like a Thing's *ending* before it is even *begun.* Wherefore we muſt obſerve here a ſmall Inaccuracy in our *Engliſh* Tranſlation: For the import of the original Word is much ſtronger, and the Meaning, according to that, is plainly this; That we quit or relinquiſh Contention before we are *deeply* engaged in it; before it proceed *too far*, and there is, perhaps no poſſibility of Retreat: before our paſſions become thoroughly irritated and inflamed, and while there is room as yet for more cool and moderate counſils to take place: That we never *induſtriouſly* foment quarrels and animoſities; nor adminiſter unneceſſary fuel to each other's intemperate heats and reſentments; but cultivate, as far as in us lies, a meek, quiet, and pacific ſpirit: And, if differences happen to ariſe, as they ſometimes unavoidably will, that we contribute nothing on our part towards *inflaming* and exaſperating, towards *widening* and keeping up thoſe differences, but withdraw in time, before we are involved unawares in the depth of contention.

This ſeems the full purport of the text; wherein theſe two parts are plainly diſtinguiſhable.

Firſt, The *Obſervation* itſelf, here made by *Solomon, The beginning of Strife is, as when one letteth out water:* And

Next, his *Advice* grounded hereon; *Therefore leave off contention before it be meddled with,* i. e. as I have already explained it, before matters come to extremity.

You will permit me to ſpeak briefly to both theſe; and to apply each particular, as I go along, to the occaſion of this day's ſolemnity: For had the obſervation and advice of the text been better attended to by thoſe of the laſt age, who profeſſed ſuch a ſolemn and ſingular regard to the voice of ſcripture, that fearful and deſperate wickedneſs, that complicated ſcene of iniquity, which we are now met to lament, had never happened.

In the firſt place we have to conſider the *obſervation* itſelf, whereon *Solomon* grounds his admonition, the compariſon of *ſtrife* to the *letting out of water*. The image is plainly that of a *breach* made in the bank or dam of any incloſed water, whereby that looſe and unruly element, which was before confined, is now permitted to run at large, and to cauſe an inundation upon all around it.

Now this compariſon of *ſtrife* to *water* may include theſe three things:

Firſt, The *ſmallneſs* of moſt contentions in their *riſe* and *beginnings*;

Secondly, The *ungovernableneſs* of *them* in their *progreſs* and *continuance*; and

Thirdly, The *pernicious* and *deſtructive* influence of *them* in their *effects* and *conſequences*.

The illuſtrating theſe three particulars, which I ſhall endeavour to do with all convenient brevity, may, I hope, amount to a ſufficient illuſtration of our firſt head, the *compariſon* in the text.

Firſt

First, I ſay, this compariſon may hint to us the *ſmallneſs* and *inconſiderableneſs* of moſt quarrels and contentions, when they firſt commence. The *beginning* of ſtrife is like that of *water*: The *heads* or *fountains* of the greateſt *rivers* are oftentimes but *ſmall*; and ſo are the *occaſions* of the greateſt *quarrels*. *Strife* does, in this reſpect, reſemble *fire*, no leſs than water; it owes its birth to a ſingle *ſpark*: And yet, *behold* (ſays St. *James*) *how great a fire a little matter kindleth?* — Some of the fierceſt contentions that ever divided mankind, have grown of very ſlight beginnings, and ſprung from cauſes, either abſolutely hidden, and at firſt indiſcernible, or at leaſt to appearance ſo trifling and frivolous, that they were purpoſely overlooked and neglected. Hiſtory abounds with inſtances of this kind. But to exemplify this truth, we need look no farther than to our own inteſtine broils and combuſtions in the laſt century, the deſolations and diſtractions which this day reminds us of: For the original ground and *occaſion* of theſe is obſerved by our hiſtorians themſelves to have been ſlight and inconſiderable, however they were mightily aggravated afterward.

Such, for inſtance, was the King's *firſt addreſs* to his Parliament, leſs winning and gracious, it ſeems, than the known mildneſs of his nature gave reaſon to expect; and there were ſome circumſtances of ſeeming *neglect*, which yet, poſſibly, were either accidental, or at leaſt not ill-intended. You ſee, I ſpeak only of the *very firſt* ſteps, and beginnings of all: for as to thoſe precipitate, unreaſonable

ſonable *diſſolutions* of Parliaments, as the Lord *Clarendon* himſelf calls them, and thoſe exceſſes and ſtretches of the regal power, which followed afterwards; theſe, I confeſs, are to be looked upon in a quite different view, and may juſtly be deemed far from trivial; but, on the contrary, very heinous provocations.

Again, the beginnings on the *Parliament*-ſide ſeem alſo light, (very light, I am ſure, in compariſon of the concluſion) *viz.* their too *haſty* and *paſſionate* entrance upon the affair of *grievances*, which might have been poſtponed a little, when the King's neceſſities were ſo urgent, and have found their proper redreſs at a conjuncture more ſeaſonable, and in ways leſs grating. Theſe, and other the like matters, ſome even of leſs conſequence than theſe, tended to ſoure mens tempers from the very firſt, and to create diſtruſts and jealouſies in their minds; and ſo by degrees weakened and deſtroyed that *confidence* betwixt the King and his parliaments, which ought ever to be preſerved and maintained with the utmoſt care and tenderneſs, as the very life and eſſence of our government, and which indeed ſeems to require as much niceneſs and dexterity to manage aright, as it does to cultivate the moſt tender and delicate friendſhip: For I think the relation and union betwixt a Prince and his People may not unfitly be conſidered in that light. And theſe beginings, ſmall as they ſeem, laid the foundation of as great confuſions and miſeries as ever befel a nation.

And,

And, as Strife is often thus inconſiderable in its riſe, ſo is it commonly pretty moderate in its firſt *advances*: in which reſpect likewiſe it may be compared to *water*, whoſe firſt courſe (unleſs you precipitate it on purpoſe,) is generally ſedate, calm, and eaſy; tho' by degrees indeed it increaſes and dilates to a much wider compaſs than it at firſt took. --- And thus it ſeems to be in the courſe of *contention* too: The leading ſteps and motions are comparatively gentle, and temperate; tho' they ſoon quicken, and come on apace. *Strife*, like the courſe of ſome *rivers*, runs *under ground* for a while, with a progreſs ſecret, and imperceptible; but it no ſooner emerges, than it boils and rages with an impetuous Fervour. The *breath* of contention (to apply a different metaphor,) blows ſoftly at the firſt, it vents itſelf in private whiſpers, ſecret ſurmiſes, and the voice of murmurings; and works by inſinuation only. Or, (to illuſtrate this by a farther compariſon,) ſtrife is ſomewhat like *leaven*, which inſinuates itſelf ſlowly, and ſpreads and diffuſes inſenſibly thro' the *whole lump*, 'till by degrees the *ferment* riſes to the height, and agitates the moſt diſtant parts.

This appear'd evidently in thoſe public commotions and diſorders, which were the fore-runners of this day's tragedy. The monſter, *rebellion*, reared not its head all at once, but lurk'd in ſecret for a ſeaſon; and there it grew gradually, being fed by continual acceſſions, 'till in the end it became enormous, and reach'd the utmoſt ſize of extravagance.

Thus

Thus we ſee the nature of *ſtrife* in the firſt particular, that it is generally *ſmall* and *inconſiderable* in its beginnings. The *current* of *contention*, to reſume the alluſion in the text, riſes not to its height in an inſtant, nor becomes a *flood* at once, but increaſes by many additional, incidental *rivulets* flowing into it, and is augmented by the mutual provocations of the contending parties: ſo that having once broke its banks, it grows an impetuous torrent, and runs thenceforth without meaſure, and without controul.

And this leads to the ſecond reſpect, wherein appears the analogy of *ſtrife* to *water*, *viz.*

(2) In the *ungovernableneſs* of its progreſs.

A *breach*, which might at firſt have been ſtopt with little pains and expenſe, grows by degrees incurable; for the Water, when it has once found a vent, precipitates its courſe furiouſly, and ruſhes on with a violence and impetuoſity not to be withſtood. Now this is exactly the nature of *ſtrife* and *contention*: It is at firſt as manageable as water kept within its proper channel; but if you ſuffer it to exceed the bounds of decency and order, it becomes outrageous and intractable.

Indeed, there ſeems a fatal progreſſion in every kind of diſorder and irregularity: No man ever arrived at the very pinnacle of wickedneſs at once, but men are led on inſenſibly ſtep by ſtep, from one degree to another, 'till at laſt they arrive at that fearful pitch ſpoken of by the apoſtle, to *work iniquity with greedineſs*, or, in the ſignificant language of the prophet, *to do evil with both hands earneſtly.*

There

There is ſomething ſo horrid in vice upon its firſt approaches, that it ſhocks our nature, time and uſe are neceſſary to reconcile us perfectly thereto, and we muſt advance by many intermediate ſteps and gradations, before we reach the top of conſummate villany. When the prophet *Eliſha* firſt told *Hazael*, that he ſhould ſucceed his maſter in the kingdom of *Syria*, and then that he would commit the moſt brutal outrages and barbarities toward the children of *Iſrael*; he ſtarts at the bare mention of them, and cries out with a juſt indignation and abhorrence, " *But, what! Is thy ſervant a Dog, that he ſhould do this* " *great thing?* 2 Kings, viii. 13. And yet we are aſſured he afterwards did this, did all that the prophet had foretold. For he no ſooner return'd into his own country, but he murder'd his maſter, ſeized his throne, and ſo was brought, at length, to perpetrate in fact, all thoſe ſavage enormities, which he before abhorred the very thought of.

And of this truth we have a moſt ſad confirmation in the monſtrous guilt of this day, and in the ſeveral tranſactions that led to it. What a wide, immeaſurable diſtance was there between the firſt motions of rebellion, that only excited diſcontents and jealouſies, and vented themſelves in virulent and ſeditious invectives againſt the adminiſtration; what a mighty diſtance, I ſay, was there between *theſe*, and that laſt dreadful, unheard-of *ordinance*, which ſentenced the King to loſe his *head*! --- And yet, certain it is, that the *former* did in reality pave the way to the *latter*, and ſome of the ſame men had their hands in *both*,

how little ſoever they intended it at their firſt ſetting out. But there is no anſwering for what degrees of wickedneſs *ſtrife* and *contention* may carry men to, ſo little do we know either ourſelves, or others. For who can think, that the very worſt and moſt violent of the King's enemies did at firſt really ſeek his *life*, or even harbour ſuch an imagination? No! without all queſtion, they ſet out with much ſhorter views, and with intentions far leſs criminal. Their deſign could not well be more than the *redreſs of grievances*, and to bring about a *reformation* of ſome *corruptions* which they obſerved, or imagined they obſerved in either *Church*, or *State*: Or, it may be, ſome of them aim'd at advancing their *fortunes*, (as it is of uſe ſometimes to fiſh in *troubled waters*,) and thought they ſhould find their own private account in the publick differences and diſtractions: At moſt, they could intend only to clip the wings of the *prerogative*, to reduce the powers of the crown, which, at that time, ran ſo high, and to retrieve the rights and privileges of the *ſubject*, which had, to ſay the truth, been very conſiderably intrench'd upon.

Nay, the beſt hiſtorians of thoſe times, and ſuch as are known advocates for the *royal* cauſe, as they ſcruple not to own ſeveral errors and exceſſes in the adminiſtration, ſo (if I remember right,) they even commend and applaud the honeſt zeal of thoſe worthy patriots, who were deſirous to rectify what was amiſs, and to reform all abuſes. And I confeſs, for my own part, (to ſpeak impartially,) I cannot but think it a very laudable ſpirit in a BRITISH PAR-

PARLIAMENT, at all times to oppoſe, in the proper way, whatever has the face of a real encroachment upon the juſt undoubted liberties and properties of the ſubject. They are certainly, by their very office, the truſtees and guardians of the people's rights. But the real blame ſeems to have been this; many, too many among them, ſtopt not here, but puſh'd matters much farther than was conſiſtent with reaſon and their duty. And tho' 'tis inconceivable, that *any* of the foremention'd ſpirit ſhould at that time entertain a thought of, or make the leaſt approaches toward the fatal cataſtrophe in this bloody tragedy; yet ſome, 'tis plain, did, in gratification either of their own, or others reſentments, run far greater lengths than they had at firſt propoſed, being train'd on inſenſibly by the guile and artifice of ſome whom they had an opinion of, and forced, perhaps, many times, to commit a freſh exceſs, in order to juſtify a former, or to ſecure the points they had already gain'd. So fatal is it ever to embarque in wrong meaſures, or to take the leaſt unwarrantable ſtep: For thus they verified the obſervation in the text, that *the beginning of ſtrife is as when one letteth out water*; no man can undertake to direct its courſe, or to ſay where it will ſtop; much leſs what may be the end and *iſſue* of it. — Which brings me now to the

(3) Third thing intimated in the wiſe man's compariſon of *ſtrife* to *the letting out of water*, viz. how *miſchievous* and *deſtructive* it is in its *effects* and *conſequences*.

Let us ſuppoſe a perſon inadvertently, or perhaps by accident, to break down a damm, or open a flood-gate; tho' he might poſſibly intend no miſchief hereby, yet, 'tis plain he may in this prove the unhappy occaſion of much ruin and devaſtation, the fall of houſes, and poſſibly, the deſtruction both of men and cattle.

Now, the ſame is the natural conſequence of giving way to *ſtrife* and *contention*; it may produce unheard-of evils, and miſchiefs, which never once enter'd into men's hearts. ---- Thoſe who firſt engaged in the public broils, could never imagine to what a point they were driving, and that " the deſtruction of all order and regularity; " the throwing down the bulwarks and fences of govern- " ment; the confounding of antient rights and bounda- " ries; the entire ſuppreſſion of trade and commerce; " the ruin of numberleſs families, and the corruption of " many more; the horrible depravation and abuſe of " religion; the perverting of juſtice; the death of thou- " ſands, by the hands, it may be, of their own friends, " at leaſt, their fellow ſubjects, and countrymen; and, " at laſt, *the murder of the King himſelf*, not in the field " of battle, or inglorioufly in the cloſet by the hands of " an Aſſaſſin; but ſtill more baſely, and ignominiouſly, " by a *mock-judicature*, under the *colour* of *juſtice*; but " ſure, in the groſſeſt defiance and violation of it: And " after all this, the expulſion of the Royal Family into " foreign courts and countries, there to imbibe poiſonous " principles, utterly inconſiſtent with *Engliſh liberty*, and

" de-

" deſtructive of the *proteſtant religion*, the ſeeds of new " miſchiefs to us: In a word, the entire overthrow both " of Church and State, and a ſucceſſion of either wild " anarchy, or lawleſs tyranny, for ſeveral years together:" — Good God! — if any one endued with a *prophetic* ſpirit, had ſuggeſted to the people of that age, the moſt active of that time, that all theſe terrible evils would be the conſequence of their preſent proceedings, and follow certainly upon the meaſures they were then purſuing; Is it poſſible he ſhould have gain'd belief? or that any ſett of men could have been ſo entirely loſt to all goodneſs, and abandon'd to wickedneſs, as wilfully, knowingly, and purpoſely, to bring about ſuch miſchiefs? And yet theſe were the deſperate effects of indulging *ſtrife* and *contention*; however, at that time, utterly unforeſeen, no doubt, nor, in the leaſt, intended: A moſt convincing proof, therefore, of its miſchievous and direful tendency, and a moſt forcible leſſon of inſtruction to *leave off contention before it be meddled with*, before 'tis too far advanced, and out of our power. —— And this is the other part of the text, I was to ſpeak to, *viz.*

II. The wiſe man's *advice*, grounded on the foregoing obſervation. — But there is certainly no need of inculcating this in many words, the uſe and neceſſity of this advice being ſo palpably evident, both in itſelf, and from what has been already diſcourſed.

'Tis the peculiar happineſs of ſubjects under a form of government, temper'd and modell'd as ours is, that they have

have really nothing to do, but peaceably to enjoy the good effects thereof, to purſue their ſeveral honeſt callings with diligence, to reap the fruits of their own induſtry with thankfulneſs, and chearfully to contribute their part to the maintenance and ſupport of that government, which ſupports them, and which ſecures to them whatever is good and valuable in life, in the ampleſt and moſt aſſured manner. For the ſupreme authority, however it be proportion'd, or in what hands ſoever lodged, provided it be adminiſter'd according to law, by the known rules of juſtice, and upon the baſis of the conſtitution, muſt ever claim our ſubmiſſion and reſpect, in return for the benefits we derive from it. This is a moſt unqueſtionable duty, flowing from the principles of the cleareſt reaſon, and confirm'd to us chriſtians by the plain and expreſs precepts of the goſpel.

And this I take to be one principal uſe of thus ſolemnizing this day, *viz.* that it may ſtand diſtinguiſh'd in our calendar, as a perpetual monitor againſt *ſedition* and *rebellion*, which appear hereby in the moſt odious and deteſtable view imaginable; and as a powerful remembrancer of that *obedience* and regard which is due to our Governors, and which the *inſtitution*, the *importance*, and the *ends* of their high office require of us.

I know, indeed, that theſe points have been unhappily *ſtrained* upon this occaſion, and carried frequently to great exceſs, by ſome in our own days, as well as they were in the days of our fore-fathers, when an intemperate ſpirit moved ſo licentiouſly on the face of thoſe troubled waters;

ters, when one party robbed *Cæsar* even of his *just* authority, on purpose to pleasure an angry faction; and again, the other raised that authority to a pitch of extravagance, that weaken'd it more effectually than the former: Not considering that the *truth* lies, like our happy *constitution*, in the *medium* betwixt both; or, like our *climate*, equally distant from the *frigid*, and the *torrid* Zone; and that *obedience* is ever best secured, as well as most willingly paid, upon its *just* basis and principle. Yet so it is, either thro' the intemperance of parties, or men's natural propensity to extremes, this day is, as the prophet speaks, become long since a *day of trouble, rebuke,* and *blasphemy*; (*Is.* xxxvii. 3.) and, instead of a religious humiliation, as was design'd, has been oftentimes made matter of *contention*, and grievous provocation toward one another. *Some*, indeed, there are, who seem to have much too light a sense of this horrid act, and I heartily wish their number be not encreasing: Nay, some have been said to treat it in a way of scorn and derision, too black and monstrous even to be mention'd. But there are *others*, who make it an occasion for reviling and reproach, who, as the same Prophet words it, *Is.* lviii. 4. *fast for strife and debate, and cause their voices to be heard on high*, on this day, in bitter *invectives* against their brethren. Now to such may I not put the forementioned Prophet's question? *Is* this *the fast that God hath chosen*, even *a day for a man to afflict his Soul? Wilt thou call* this *a fast, and an acceptable day to the Lord?* I am persuaded, the observing it in *this* way, can do

do no good: nay, conſidering the ordinary tempers and diſpoſitions of mankind, muſt needs have done much hurt, and brought a foul blemiſh and diſcredit on the day. But this is not the fault of the day itſelf. I confeſs, therefore, I am *not* for treating it in *this* manner: I would not too roughly handle thoſe *wounds*, and make them *bleed afreſh*, which time hath *cloſed* at leaſt, and which, if we could but once be perſwaded to lay aſide our odious names of *diſtinction*, would quickly *heal*, tho' the ignominious *ſcars*, I fear, muſt remain for ever.

Wherefore, to conclude now with ſome proper application of the whole; I know not what better advice to recommend on this day, than the advice of the text, That we avoid the very *beginnings of ſtrife*, and be ſure to *leave off contention* in time; or, according to St. *Paul's* admonition, *That we ſtudy to be* quiet, *and to do our* own *buſineſs*; not ſhewing ourſelves *buſy bodies* in matters that do not directly and properly concern us, eſpecially in matters of ſo high a nature; not meddling pragmatically in things beyond our ſtation, but leaving the affairs of the ſtate to the hands in which they have been regularly placed: --- That we be very cautious of embarking in any deſigns againſt a government, legally ſettled, and legally adminiſter'd; notwithſtanding any *private* grievances, and let the *pretences for reforming* be never ſo ſpecious and plauſible; ſince 'tis madneſs to give up, or hazard what has upon long experience been found uſeful, for any viſionary ſcheme, for any thing in fancy or proſpect,

ſpect, how inviting ſoever: — That we be ſure never to cheriſh and foment public *diſcontents* and *jealouſies*; ſince there is no end of *faction*, no rule or meaſure to guide *popular* counſils, which, when once throughly inflamed, all the prudence in the world may not be able to allay and mitigate: — That accordingly we put always the moſt favourable and candid conſtruction upon the conduct of our *Superiors*, whereof we ſeldom know the true ſprings and motives, and which, if thoroughly known, would oftentimes abundantly approve themſelves even to our *own* judgments; remembring farther, that there is a *tenderneſs* due to PRINCES, who have ſuch a hard and hazardous province to manage, and that therefore *their* actions are not to be weighed in the *ſtrict balance* of the artificer, but, as it were, in a kind of *popular ſcale*, to which many *grains* of allowance may be needful and reaſonable.

For tho' I am far from being an advocate for ſuch a *ſuperſtitious*, extravagant veneration of majeſty, as would even conſecrate oppreſſion, or eſtabliſh abſolute uncontroulable tyranny in the world; yet that authority ſhould be *thus far* guarded, and its out-works ſecured, ſeems no more than ſtrictly neceſſary to preſerve that *reverence* which is due to it, and to keep down that aſpiring and *levelling* ſpirit, which is ſo natural to the bulk of mankind. — That in all our behaviour we be careful to preſerve an *unbiaſs'd* regard to the *common good*, and not ſuffer our *private* paſſions or intereſts to interfere where *the public* is con-

cerned. For this noble principle, PUBLIC SPIRIT, is really the moſt generous and amiable, belonging to the human nature; and ſeems accordingly the moſt extoll'd by the *wiſeſt*, and to have been, in fact, the principal ingredient in the character of the *greateſt* men that ever lived: Inſomuch, that wherever *this* is wanting, all other good qualities forfeit their merit, and loſe their grace and luſtre. ——

Laſtly, That we learn to prize the bleſſing, the invaluable bleſſing of a *mild* and *legal government*; which, becauſe, like *health* and *liberty*, a common one, (with *us* at leaſt) is therefore, like them too, ſeldom rightly eſteem'd and accounted of, 'till it comes to be unhappily endeared to us by the *want* or *loſs* of it. —— In a word, our author's advice in another place may comprize all, " My Son, fear thou *the Lord* and *the King*; and meddle " not with them that are *given to change*.

And now, if theſe are the proper uſes of this Anniverſary, nay, the ſtanding and perpetual obligations of every good ſubject; how inexcuſable are thoſe factious, turbulent, and buſy ſpirits, who ſtudy to diſturb the public tranquility, and to embroil and diſtreſs an *Adminiſtration*, under which they enjoy all the benefits of civil ſociety! who take upon them to direct their ſuperiours, and make *ſome* the objects of their *hate*, for no other reaſon, but becauſe they are the objects of their *envy!* who inſult *Magiſtrates*, calumniate *Miniſters*, nay, hardly abſtain from reviling the SOVEREIGN himſelf, only becauſe every

every thing, forſooth! is not managed to their taſte! *Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities*, 2 Pet. ii. 10.

But no words, ſure, can reach the guilt of *thoſe*, who being perſons of ſuperior ſtations and abilities, employ the talents they are maſters of, to no better an uſe, than to *libel* and traduce the Government! --- who, to gratify private ſpleen, ambition, or revenge, caſt odious aſperſions upon men of the moſt illuſtrious characters, ſuch as are the great ornaments of their country, and ſupports of the Conſtitution; and who take moſt perverſe pains to ſow the ſeeds of contention, and to propagate miſapprehenſions and diſcontents among the people, in order to alienate their affections from their governors.

Would it not appear monſtrouſly abſurd, ſhould a *paſſenger* endeavour to *ſink* the *Ship* wherein he ſail'd, purely becauſe he had not the STEERING of it? --- Or, if one poſted in garriſon ſhould attempt to *blow up* the fort, only becauſe he was not the GOVERNOR? ---- As unreaſonable ſure is the conduct of all thoſe, who would ſacrifice the *common intereſt* to their *private* views, thus unnaturally undermining the very ground whereon they themſelves ſtand, and rending the foundations of the *publick*, that is of their *own*, ſecurity.

Forgive me, VENERABLE FATHERS, and *worthy* PATRIOTS, if a *well-meant zeal for* THE PUBLIC has carried me into any expreſſions not ſo ſuitable to this

place, or to the ears of this auguſt Aſſembly. But the character of *falſe, pretended* Patriots does really enhance the worth of the *true*, and *genuine*: and the condemnation of *one* is, in effect, the praiſe and glory of the *other*.

Permit me, therefore, before I quite conclude, to congratulate the common felicity, in that we have little to apprehend from the impotent efforts of *faction*, as long as there appears ſuch *firmneſs* and *unanimity* in THE BRITISH COUNSILS: --- as long as we are bleſſed with ſuch a *gracious, juſt*, and *beneficent* MONARCH on the throne; with ſuch an *able, upright*, and *experienced* MINISTRY; and ſuch *a wiſe, impartial*, and truly *public-ſpirited* SENATE; above all, (what the unhappy Prince, whoſe fall we this day deplore, ſo much *wanted*, and which want was indeed the true ground of both his, and our misfortunes,) while there ſubſiſts ſuch a ſtrict *union and harmony between all theſe*. —— May that union and harmony continue entire and unſhaken! May it increaſe and improve! 'till it render *Great-Britain* the envy of all nations, and make it *a joy and a praiſe in the whole Earth*.

AMEN.

FINIS.